222 Several vegetable foods were identified
262 from growing specimens by J.A. The word to´mul is used to cover all green plant foods, but is also specifically applied to all clovers, to yellow mustard, and, as bitter greens (ki´y‹t tomul) to brown mustard. Clover (ho´lom) was eaten raw while young and tender. Mustard greens were cooked, and today bacon is added. Fiddle-neck (ka´lu) and filaree (po´halo) are eaten with salt grass while in the tender stage. A plant, known by its Tachi name ya´hal, but unidentified, was valued for its seeds which were mashed and eaten. A plant with reddish-purple flowers, ka´sy‹n, has tiny edible seeds which are greatly prized; they are rolled into a ball and eaten as we would candy (undoubtedly red maid, Calandrinia). Grass nuts (tsa´lu, Brodiaea) were valued for their small nutty roots which were roasted and eaten whole or mashed into flour. A yellow prairie flower (oto´hon) was used in some way as a food. There were many others which must have been well
278 known and used. Horehound (ohoi´yon toi´yu,
757 translated as cough medicine) was cooked and
[177] the liquid drunk for a cough. J.A. said the plant was an introduction of the white people.
752 A Mexican introduction is "five spot" or spotted mallow (malpas, Spanish), the leaves of which are cooked, mixed with castor oil, and used as a poultice for pleurisy or kidney pains. The mashed roots of jimsonweed (Datura) were used as a poultice on broken bones, or on any excessively painful injury, by the Tachi, although M.G. claimed that they did not use it ceremonially. The Chunut used it ceremonially and as a medicament. J.A. reports that the mashed leaves were put on sores. An elderly man who did this became delirious for a day or two, but recovered. For fractures a poultice of mashed jimsonweed roots was tied on after the skin about the fracture had been scarified. Such a poultice was applied to Motsa's shoulder when his clavicle was broken. Another man at Pisras drank a decoction of jimsonweed when he was badly injured by being thrown from a horse. Any person, not necessarily a "jimsonweed handler," used the plant medicinally.

137 A few other plants were identified by J.A. Blue lupine, not used for anything, was called snake's-urine (ya´h‹n tuyu´hun). Bird's-eye (a gilia) was called owl's-eye (tukla´lai´‹n tsa´tsa), and owl's-clover was known as coyote's-penis (po´tolo kai´´iy‹n). Two kinds of "wire grass" which grew in water, one coarse, the other fine, were called ka´pi and o´´wun (the words for knife and balsa).

757 The Telamni, T.W., reported that toyo´ho,
278 a plant with flat green leaves which gave milk when mashed and which "had no flowers," was boiled and the liquid applied to snake bites; it reduced the swelling. The plant grew in Cutler's field in Drum Valley.

372 Firewood was difficult to obtain. Dried
313 weeds and tules, eked out with willow, were the

312 usual materials. Dead willow wood provided
313 only "a slow and punky" fire.

Mortars

412 The stone mortar and pestle (koi´wus and po´lwai) were obtained through trade with people of the foothills. Mayfield comments that mortars taken by the Choinimni to Tulare Lake were not brought back. Because he saw one dug up at a previous camping site, he believed they all were buried, but more probably many disappeared in trade to the Tachi.[42] The oak mortar (pe´wus), gotten from neighbors in the roblar, was used with a wooden pestle (ma´ta) (M.G.).

Kroeber states:

> The most common form of these among the Tachi was one of white oak. The flat-bottomed wooden block was a little more than a foot high, half as much again in diameter. Except for a [322] narrow rim, the whole upper surface was excavated a few inches, chiefly by fire; but the actual pounding was done in a smaller doubly sunk pit in the center. The pestle was the same as on bedrock. Even the hill Chukchansi knew the wooden mortar, which they called Kowish; and the Choinimni used it.[43]

J.A. insisted that the metate or flat grinding stone (hise´ts) and mano or grinder (lo´wat) were used before Mexican intrusion. Particularly they were used for unshelled seeds, which were rubbed on it, then transferred to the mortar for pulverizing. "All ordinary people had them." Kroeber illustrates a flattish grinding stone from the "Kings River Yokuts" but seemingly there is no textual reference to it.[44]

Bedrock mortars were, of course, unavailable in the valley plains and lake region.

Powers states:

> Around the lake and on Kings River one will often find a family using a well-made stone mortar. They always admit that they did not manufacture these implements, but happened on them in digging or found them on the surface, and that they belonged to a race other than their own. They sometimes have the ingenuity to improve on them by fastening a basket hopper around the top to prevent the acorns from flying out. On the west side of Tulare Lake these mortars are very numerous, and of course they must have been carried thither from the mountains.[45]

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[42] Latta, Uncle Jeff's Story, 31, 37.

[43] Handbook, 527-528, pl. 45.

[44] Ibid., pl. 66.

[45] P.377. "Thither from the mountains" is probably thither from the Coast Range, not the Sierra Nevada.

T Y 534 known. The clapper (tawa´tw·l) and cocoon rattle (sa´nač) were used. The musical bow was known to the Southern Yokuts, Choinimni Yokuts, and probably northward throughout the foothills as it is reported from Western Mono, Miwok, and Maidu. [131]

T Y 224 411 Hunting.---P.M.'s father was a fine hunter; Cougar was his dream helper. When P.M. was about fifteen years old, his father took him hunting. Sinew-backed bows were bought from Pitanisha (Tübatulabal) living near Kernville. But plain bows of elderwood [? he claimed] were made at Sototlo. Arrows were of button willow tipped with a white-oak point, or of obsidian if for deer.

T Y 224 The deer disguise was made of the complete head, antlers, and skin. The head was stuffed with grass. The wearer leaned on two sticks to imitate the animal, and with them would crash about in underbrush to simulate fighting deer.

Bears were lured out of their caves by a fast runner, and shot by two or three good hunters waiting in ambush.

After the killing of an especially large deer or bear, the animal's head was sprinkled with eagle down. P.M. never heard of selling bear paws or skin to someone with a bear totem. He thinks bear was not a totem animal for any one at Sototlo.

In dividing up a carcass, the man who took the skin did not receive any meat. Men did tanning of hides.

T Y 223 The pigeon booth from which birds were snared is probably native to this region, as well as northward along the foothills, although that seen and illustrated by Holmes was on the Tule River Reservation.[132]

T Y 276 Tobacco.---Tobacco (so´gon) was drunk with lime. The preparation was like that elsewhere: the cakes of dried leaves were pounded with a small mortar (koi´wes) and pestle (pa´lwi), crushed shells (ta´sop) were added, and water was stirred in. It was taken in the evening by persons of either sex who were at least twenty years of age; the purpose was to aid dreaming. Crushed tobacco was smoked in a cane pipe (ha´la) or an elderwood pipe (wi´se´ta, elderwood). Tobacco was made in the usual two cake forms, so´gon and politai´na, but of the latter P.M. could only say that it was stronger and molded in the usual cylindrical shape.

T Y 372 Tinder.---Oak balls contained a shreddy, corklike substance called y‹´ska, which was used as tinder in making fires and lighting pipes.

T Y 278 757 Medicine.---Redwood sap (ṭa´nal) was shaved up in a pot of hot water. A person with a wound which bled profusely steamed himself with this under a blanket; a woman who had given birth also used it in this way. A little of

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[131] Ibid., 419, 542; Barrett and Gifford, 250; Wobonuch Western Mono, herein, Pt. II.

[132] Anthropological Studies, pls. 31, 32.

276 the ear; only men smoked, the tobacco being pulverized seed, not leaves.[35]

323 Pottery (ki·wiš).---Clay, red clay, and clay dishes were called by the single term kiwiš; the clay pipe was šokmai. In the old days many old women made pottery. They went after the clay with a carrying net and digging stick. They "dug around until they got the right kind" [presumably with the correct admixture of sand], although they knew the best of the many places to go. The clay was laid on an old deerskin, put in the net, and taken home where it was given a thorough pounding on a bedrock mortar (pe·šin, acorn pounding place). The details of building up and finishing a pot P.D.W. could not describe well: the process was coiling, as elsewhere among Yokuts. After the pots were dried, they were fired in a pit filled with coals. This "took all morning" [probably longer]. [I failed to ask about a "slip" of gruel or of any other material.]

372 Firemaking.---Striking a fire (šike·tal) by means of rock or flint sparks in old times was never heard of by P.D.W. The "only way" to make fire was a buckeye board [hearth] called tu·pun (buckeye) and a pointed stick [drill] of white oak called še·ktaš. The drill was twirled between the palms, the hearth held down with the left foot.

GAMES

526 [181] Mayfield, who found his Choinimni hosts a jolly, fun-loving lot, describes several of their games. There was a gaming court near the center of each village; this was smoothed, tamped (stamped?), and covered with sand, and here an exhilarated crowd of players and spectators was often gathered.

Boys amused themselves by tossing dummy ducks of bark on the river and shooting them with arrows or throwing spears at them.

Pierced hoop and pole.---The pole was 10 feet long, the disc about 1-1/2 feet in diameter with a center hole of 2-3 inches. This disc was made up of rolled bark wound with split willow. This game was played by all, sometimes as many as thirty players, in sides 20 to 30 feet apart. As the disc was rolled from one side to the other, all tossed their poles at it. If the hoop was pierced, it [802] counted 2; if knocked over, 1. A scorekeeper called out the tally. Incidentally, counting was in the decimal system as with other Yokuts.

Stone disc and arrow.---A perforated stone disc, 3 to 4 inches in diameter, also used for arrow-straightening, was rolled across the court, and arrows were shot at it by young men. Scoring was like that for hoop and pole.

Other diversions were rolling globular stones into a hole and casting flat stones at a line.

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[35] Ibid.

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P. 185b] Chuckchansi

226 over the water such as Mayfield described for the Choinimni (see above).[99]

Firewood, Firemaking

313 Pine, oak, manzanita, chaparral, live oak, "any kind" of wood, was used for making fire, said N.W. To fell a tree, it was burned around its base. Baskets of water were kept at hand to control and eventually to quench the flames. No stone ax was used. Both sexes carried wood, which was bundled up with string and then ported by tumpline. A piece of flat bark was laid on the back and held in place by the load, to protect against bruising. A person could carry about five logs, four feet and eight inches in diameter, or more if the logs were smaller, N.W. thought.

313 482

313 Dead trees were felled by putting live coals at the base. When a tree burned through and fell, the fire was extinguished with earth. Logs were severed by burning through, leaving lengths suitable for transport. House, assembly, and sweat house fires were banked, so coals were readily available for relighting, said J.R.

372 Buckeye wood, for fire-drill hearths, was collected and stored. The fire drill [wood?] was worked in a hole at the edge of the hearth; the drill was rotated until smoke issued. [Continuing, or another method;] A piece of oak gall was set on the hearth and the drill rotated in it until it ignited. This was picked up and sparks from it were blown on dried grass or leaves. The process took two to five minutes. J.R. saw his father make fire this way; he himself never did it.

There is a growth on an oak tree "something soft and thick, maybe like rubber," which is essential in preparing fire, said N.W. This is laid on top of a buckeye board hearth, which in turn is laid over some plant material (mesini, wormwood) which has been dried and rubbed into powder. A buckeye (sic) drill is twirled between the hands on the hearth; both the oak growth and mesini catch fire. "It takes both to make the fire, neither one will ignite by itself." It took about thirty minutes to start a fire; it ignites suddenly "just like gas going off." Then the burning material was moved onto a rotten log, or whatever firewood was to be started. People who had no fire got it from this, took it to their own home. Ordinarily fire was got from neighbors, and it was only on rare occasions, when all fires had gone out, that firemaking operations were necessary.

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[99] Powers, 376.

[P. 220 b] Western Mono NS 25

W Y 224 372 [237]

The fire fan (ile´ṭ:l, Michahai; tu'ohi´dano, Waksachi) was made of hawk or buzzard tail feathers. One made by B.O. appears in plate 2, e herein. The handle was about twelve inches long. They were made only by men. They were used primarily for hunting and for fanning coals under cooking or roasting materials (e.g., fish, burning lime), never as personal accessories for fanning the face or body. They are not to be confused with the feather bunches used in doctoring.

W Y 223 343

Pigeon snaring.---Pigeons (šo´ni, Michahai) flew south in the late fall (about November) and were caught in large numbers by means of a hand noose operated from a blind. Two sorts of shelter for the hunter were used, one a booth on the ground (ṭi toho´noi šoni, house to-catch pigeon) and a brush concealment in a tree (ṭi´pɨn ma te'e´ niši´, up you house build). The booth was usually placed near water where the birds gathered at sunrise.

The booth was about 8 feet long, 4 feet wide, and had its floor excavated about 1 foot all over. Long poles of dogwood were set butt down along each side, bent and tied together overhead to form a series of arcs just high enough to clear a man's head when kneeling. The arcs near the front were lower than those farther back in order to make the front opening as discreet as possible. Horizontal withes were tied along the arcs to keep them erect, and over all were tied bunches of brush which, in turn, had more brush and green boughs fastened or thrown on. A grass called paša´ was laid all around the booth on the ground. The arched front was partially covered with long twigs set upright in the ground and fastened at their tips to the arc frame. One opening, or more often two, about twelve inches wide was left in this frontal screen.

Directly in front of the booth was a raised circular platform some 4 feet in diameter and 18 inches high built up of stones, earth, and a final layer of smooth sand. Manzanita brush was laid all around the edge of this to form a low "natural" barricade. On the smoothed sand cracked acorns were scattered. This platform was called pa´nɨs a´tmɨn šoni (place down-their pigeon).[160]

W Y 223 231

The hunter, concealed in the booth, had with him about six live pigeons which, with strings to their legs, were let out through each of the openings. "Four on each side was best," said S.O., "but three on each side was usual and sufficient." Acting as decoys these birds, which had been kept hungry for the purpose, ate of the acorn meal and lured the wild birds, which came readily. The tame pigeons were jerked or poked occasionally to make them flutter and attract attention. The noose for

W Y 223

snaring the newcomers was of ho'o, about 4

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[160] S.O. said, "You just said 'pa´nam:n' for short, just like slang."

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
 Western Mono NS25

W Y 137 192 262

tu'ba: piñon nut
wa'p: cedar
sana'uap: fir
o'pa°dra: yucca ("cactus")
o'b°: yucca blossom stalks, eaten in the bud.
wo'honaba: redwood
ye'b°p: tamarack, grew at Big Meadows
tsa'tap: slippery elm
napa'ap°: alder
soho'p°: cottonwood
tanapo'nip°: ash
pa'sitap: willow
s°hu'b°: small willow
se'nowiyap: elderberry bush

W Y 372

Firemaking.---The Michahai and Waksachi made fire by striking and drilling. When flint rocks were struck, the sparks fell on a tinder of fine growth derived from oak trees (Spanish moss ?) or on rotten buckeye wood. The drill apparatus consisted of a buckeye hearth, mountain-mahogany drill, and oak-growth tinder.

Meals and Manners

W Y 264

Meals were eaten just after sunrise, about noon, and just before sunset. The midday meal was taken only by persons in camp and was little more than the casual picking up and eating of already prepared food. A man going off from home would not take food with him unless he were to be gone more than twenty-four hours. The occupations which took men away all day usually permitted them to return in the late afternoon. When gambling and playing games, men often became so absorbed that they would not stop to eat during the day. However, between the two main meals, morning and evening, there was considerable eating of odd bits, as one wanted them, of such things as honey, piñon nuts, and cooked food left over from previous meals.

W Y [415]

People never ate directly from a cooking basket. The food was apportioned in smaller coiled baskets (fig. 3, Pt. I), which were usually individual. Often two or three small children would share the food in a small basket or, in very poor families, adults might have to do the same. The three middle fingers were dipped into the mushes; gruels and soups were drunk from the edge of the basket; meat and fish were torn apart with the fingers as the cook had already hacked it up with an obsidian blade before putting it on to stew; jerked meat and fish were usually cooked by boiling in pots or baskets.

W Y 264 574

The essence of hospitality was the serving of food. The first person to recognize an approaching visitor called to him to come and eat. Custom required that a visitor go first to the chief's house, where he was given food; no one necessarily ate with him unless a meal were in course. Then, unless he were a winatum whose business kept him with the chief, he was called

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

Said Ichow, "When you trade with them people, you got to know how much in their chok. You measure their chok and then you figure how much it is worth beside your chok."

In the old days one Wukchumne chok of beads of low value would buy twenty bundles of hupud or ahnup. A half chok of average shell beads would buy twenty bundles. Ichow explained how the half chok was measured: "You double the string after you measure one chok." Two shell beads of low value would buy one bundle of basketry materials, or one tanned deerskin. Ten average beads would buy one tanned elk skin or two tanned antelope skins.

From *Yoimut*, an aged *Chunut*, from *Pahmit*, an aged *Dumna* (Doom'-nah) and from other Yokuts, I learned that both asphaltum and paint of various colors in standard pack were also traded and sold for money throughout Yokuts territory. This standard size is uniformly described and approximates a size midway between that of a tennis ball and a baseball. Their statements were substantiated by archaeological remains in widely separated portions of Yokuts territory.

When the Smithsonian Institution expedition of 1937 excavated the old *Tulamni* Yokuts village at the east point of the Buena Vista Hills in western Kern County, a number of balls of asphaltum were recovered. They were almost exactly the size described by my informers. Some appeared to have been wrapped in tules or in rabbit skin strips. This can be appreciated when one takes into consideration the stickiness of asphaltum. I also recovered similar balls of asphaltum in Indian cemeteries at Alamo Solo in southwestern Kings County, and at the Sweet Mound, about four miles southwest of Waukena in western Tulare County.

It is of interest to note here that Wahumchah states that these balls of asphaltum were burned by the Yowlumne to provide the black smoke for sending smoke signals.

At the Menjoulet Rancheria on Los Baños Creek in western Merced County I found two "standard pack" balls of red pigment and one of white, also several crude chunks of the diatomaceous earth from which the white pigment had been prepared. The balls of pigment showed the finger prints of the person who had formed them. In the Broder Mound (west center of Section 31, T18S, R26E, MDB&M) I recovered from disturbed burials one standard ball of black pigment, probably made of burned graphite taken from the old Yokuts diggings

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

Her verbatim account of such trade is reproduced in Chapter XIII near the end of this volume.

Ichow, a full-blood *Wukchumne*, quoted freely in this work, stated: "Some of our men go to coast to trade, go over the mountains to Owens Lake to trade. They go across to coast by where Coalinga is now. They go across the mountains from Tule River across Kern River where white people built that Jordan Trail. My grandpa, *Chechin* (Che'-chin), told me about that. His father used to trade at them places. From here he take deer skins, antelope skins, elk skins, *kadis* (kay'-dis) [steatite], *ahdit* [salt from saltgrass], and good baskets over to them Indians at Owens Lake. He bring back lots of fine *kots* [obsidian] to make good arrow point and some salt like white people use. He sell that kots and that salt here for our money and buy more things to trade."

The most interesting account I have been able to secure concerning Yokuts traders came from *Wahumchah*, one of the last two living full-blood *Yowlumne* Yokuts. For two generations back, his direct male ancestors were traders. His father was born at the Yowlumne village of *Woilu* on the site of present Bakersfield. He explained the position of traders in his tribe. Said Wahumchah, "My father told me he was born right where Bakersfield is now. His people had two villages there, one on each side river. One was on high knoll close by river. It was my father's business to trade and to run anywhere his *Teah* (Te'-ah) [Chief] wanted him to go. He was *Winatun* [Messenger]. Sometimes them people let fire go out in one village. Then someone had to make new fire with two sticks. Fire most always went out when it rained. Then everything was wet and it was hard to start new fire. Then my father would swim river and get fire from other village. If fire went out in other village he had swim across and take fire to them. That was his business.

"When my father carried fire he put it on top his head. He put some ashes on piece buckskin. Then he put some red coals on ashes. He cover coals with ashes. Then he roll that buckskin up and tie it on top his head and swim across river. Sometimes them coals get pretty hot on his head. They burn him pretty bad. Most time he got his hair burned off top his head. So Yowlumne call my father *Oi'-oi*, Roadrunner, because in them old timers' stories Oioi stole fire and carried it across the river just like my father did."

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

159 cape in place. A feather made a good pin. It never came
291 out and it was easy to get.

They also used a kind of cap, or hood, in real cold weather. It was made of rabbit skin. I never saw but two or three of them. We had cloth caps, or bonnets, when I was a girl.

159 Lots of the old Chunut people made a hole through their
304 nose and put a bone or stick through it. They called the hole in their nose *so-kil'-hah rah*. The nose stick was *traw-raw'-ke*.

Some Indians made black marks on their faces, too. They
[184] cut their faces with a *kots* (obsidian) arrow point, and rubbed
[302] powdered charcoal in it. You white people call this tattoo. But I do not think the Chunut ever did this. They painted their face marks. For painting they used red, white, and black paint.

159 The black paint was called *sih'-mik*. We traded for it. It
386 came from near Stokes Mountain. We used to burn it and
438 grind it in a small mortar. It was black and shiny [graphite]. Some of the Indian doctors used the sihmik to paint for their dances, but I do not know just how they used it. That was their own business. When somebody died in our family we painted
[765] our cheeks under our eyes with sihmik and the *Chumlus* (Choom-loos) washed it off after the *Lonewis* (Lo-ne'-wis).

159 The men used to paint their bows and arrows. They used
531 red, white, and black, and some other color they got from
[396] berries. I never knew how to do that.

The old-time Chunut Indians once told me that they used to paint some of their baskets, too, but I never saw them. The old-time Chunut baskets were not nice like the Wukchumne
[438] baskets. We made them out of tules. We bought the mountain Indian baskets from the Indians who made them.

159 The Chunuts made fire with two sticks. They called them
372 *toom*. One stick they held on the ground with their feet. The other they rolled between their hands. They called this rolling *wa-li'-uh*. When the sticks got hot they put ground dry tule dust in to make fire. They called this dust *pel-pel'-its*.

YOIMUT'S STORY

CHUNUT SONGS AND GAMES

159 My people had lots of songs and games. Sometimes there
524 were two or three songs for each game. They had a nice
533 smooth place at their village where somebody played games all the time. They had lots of fun.